

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, FEB. 13, 1913.

NEW SERIES, VOL. XV, NO. 7

## CHIPS FROM CHATTANOOGA

The Mississippians on the program acquitted themselves well—as usual.

The convention was truly a "mountain-top experience." Now for the valley of service.

One of the speakers said that I John 3:16 was a commentary on John 3:16. See if it is.

"Though a man may give without loving, he cannot love without giving" was one of the pithy comments on tithing.

President Poteat, of Furman University, declared that no man could pay another a salary to do the former's religion.

Dr. George Truett said: "To know more of God, read His book; meditate; and if God be your partner, make your plans large."

Secretary Henderson voiced the prime object of the convention when he said: "We are here to learn to give God the pre-eminence."

Dr. J. B. Gambrell said that the fault of many preachers of the Southern Baptist Convention was that they were afraid to leave the railroads.

One of the beauties of the convention was the brevity in speech—speakers heard the gavel rap when they exceeded the time limit. This is a good precedent.

Dr. John E. White, of Atlanta: "You will never build a home base for missions upon Southern rich men unless they are richer in grace than in pocket."

Dr. J. Campbell White, of New York City, said that proportionate giving had caused an advance of more than ninety per cent in gifts to all causes in churches that have tried it.

When Brother J. P. Nichols, a business man of Griffin, Ga., was asked what the associational mission campaign committee did when a pastor opposed their plans, he replied: "We pray for him."

Dr. H. T. Laflamme argued that to prevent disintegration in the standard of manhood, we need some force in our lives which shall stimulate us like war. This force, he said, is missions.

President E. Y. Mullins' address on "The Theological Seminary's Contribution to Missions," was a most happy eye-opener to many, concerning the aims, ideals and accomplishments of our Seminary.

Two young ladies represented Mississippi Woman's College at the convention: Miss Sophia Sutton, of Prentiss, and Miss Annie Rush, of Lexington. It is not necessary to add that the college was ably represented.

A meeting of the State mission secretaries within the Southern Baptist Convention convened Friday at the Read House. A report of this important gathering will probably be given by Secretary A. V. Rowe, who was chosen presiding officer.

Dr. S. L. Ginsburg, a Hebrew missionary of Southern Baptists in Brazil, said that the only book beside the Bible which had been translated into Portuguese and published by our publishing house in Brazil is Dr. A. C. Dargan's "Doctrines of Our Faith." That's not a bad start.

Upon registration, each delegate was presented with a delegate's badge and a copy of the official souvenir program. This booklet, prepared with considerable trouble and expense, contained the entire program of the convention and pictures of speakers and officials, together with views in and about Chattanooga.

Discussing the relation of money to missions, Dr. J. Campbell White, general secretary of the Laymen's Movement, said: "Money is the cheapest thing we have." He also stated that the ABC of tithing might be found in four verses of the Bible: Leviticus 27:30; Malachi 3:8; Matthew 27:21; Matthew 23:23. Look them up.

The Gospel music was one of the features of the convention. This was conducted by Mr. Robert H. Coleman with Brother Jolly at the piano. Both of these gentlemen are from Dallas. They grow good musicians in Texas as well as many other things. Mr. Coleman's new song book, "The World Evangel," was used for the first time. The book is an improvement upon the New Evangel, if that is possible.

A wealthy gentleman of Chattanooga has offered to Southern Baptists a site on Signal mountain for a permanent auditorium to be used by the Southern Baptist Convention in its annual meetings, and to be rented for other religious gatherings at other times. There has been some consideration of a permanent meeting place for the convention, and if this plan is carried out, Chattanooga is the logical point.

Speaking to the topic, "The Contribution of the Religion Press to Education," Dr. Gambrell said: "The Foreign Mission Journal and The Home Field cannot do the full mission of religious papers. \* \* \* A paper is the most potential thing on earth. The printing press is the mightiest agency for shaping the destinies of the world. \* \* \* An editor ought to know what to put in a paper, but he ought to know twice as well what not to put in. \* \* \* The denomination must get behind our denominational papers, for next to our Seminary it is our most powerful agency. It is everybody's college."

Dr. W. H. Smith, of the Foreign Mission Board, said: "Less than ten per cent of our Southern Baptist pastors subscribe for The Foreign Mission Journal." That's a left-handed bouquet. It's 33 cents a year, brethren!

Affecting to the eye and ear at once were the stereopticon lectures by Dr. B. Ray and Dr. V. I. Masters on Foreign Missions and Home Missions respectively. Thus was the breadth of the fields and the necessity for enlargement doubly impressed upon the laymen and pastors.

The Seminary's representative demanded of his listeners, in regard to the sending of more missionaries to the fields, "What are you going to do about it?" Now that the convention is over, this might well be the clarion note still ringing in the ears of all in attendance upon the convention. Will you give? Will you help in mission campaigns? Will you pray more? Will you live your religion? Will you help your denominational paper to do greater things for the Master?

Before the big book on top of Lookout mountain, where thousands of visitors have registered, two visitors from Illinois hesitated: "What shall we put for our occupation?" they debated. Finally they wrote "tourists," nothing more. Some who registered left that column blank. In the day when we register in eternity's tome we shall see the names of some who have meandered through this life and must leave blank the space for "occupation," or else perforce write "tourist," having done nothing for God or man.

Though the delegation from Mississippi was not as large as that from other states, it made up in quality what it lacked in quantity. Below is a partial list of Mississippians in attendance: Rev. M. C. Vick, Shaw; J. P. Harrington, Corinth; G. S. Jenkins, Forest; the Rev. W. A. McComb, Clinton; Dr. A. V. Rowe, Jackson; E. C. Halbert, Brooksville; J. L. Johnson, Jr., Misses Anna Rush and Sophia Sutton, N. B. McCullough, G. P. Smith, the Rev. E. D. Solomon, Hattiesburg; J. E. Byrd, Mount Olive; the Rev. T. L. Holcomb, Yazoo City; M. Boone, Gloster; W. E. Farr, Columbia; J. Shipman, Meridian; N. R. Drummond, Columbia; A. W. Bond, Wiggins; Roy Chandler, Shubuta; Gov. A. H. Longino, I. J. Lipsey, Jackson; H. L. Watts, Winona; J. R. G. Hewlett, Eupora; the Rev. Martin Ball, Winona; Dr. I. P. Trotter, Hattiesburg; L. F. Hendrix, Jackson; the Rev. H. G. West, the Rev. T. R. Russell, J. E. A. Browning, the Rev. T. A. Bailey, D. H. Waters, J. H. Hattox, S. A. Goody, V. B. Tucker, J. C. Tucker, Ecra; Dr. E. L. Wesson, D. H. Hall, New Albany; J. B. Mooneyhan, Pontotoc.

There is more like this on page 13.



## LAYMEN'S CONVENTION, CHATTANOOGA, FEBRUARY 4, 5 AND 6

### BAPTIST LAYMEN MISSIONARY CON- VENTION.

Martin Ball.

The first meeting of a convention for Baptist laymen of the Southern Baptist Convention assembled in the City Auditorium at Chattanooga, Tennessee, February 4, at 2 o'clock p.

The auditorium was splendidly decorated with appropriate bunting and streamers with statistics and good mottoes for workers. Directly over the president's chair was a banner with the motto, "Christianity's Supreme Task in America—to Spiritualize a Commercial Age." Missionary maps of the world displaying the Christianized and heathen nations.

The chairman of the committee of the Laymen's Missionary Movement of Southern Baptists, Harry Tyler, was forbidden to be present on account of sickness. He is in a hospital in Baltimore.

General Secretary J. T. Henderson called the convention to order. The doxology was sung. The Twenty-third Psalm was repeated, standing and entering in. The Lord's Prayer was repeated. Secretary Henderson read Psalm 96. R. H. Coleman, of Dallas, Texas, conducted the song service. "Help Somebody Today" and "How Firm a Foundation" were sung with earnest spirit.

Prayers were offered by George E. Hayes, of Louisville, Ky., and Dr. J. C. Massee, of the First Church, of this city. A spirit of sweet fellowship and unity of purpose pervaded the large audience. The Holy Spirit was graciously present. After prayer was offered, "Higher Ground" was sung.

Secretary Henderson explained that the Southern Baptist Convention instructed the executive committee to arrange for this convention. The committee at once turned to Joshua Levering, of Baltimore, as the suitable brother for president of this convention. In accepting the position, he said he appreciated the honor that had been conferred on him more than he could express and assured the brethren he would meet the responsibility of the position in the exercise of his best abilities. He said, in his introductory speech, that this, as the first convention of the organized Baptist laymen, was doubtless the beginning of a great movement for evangelistic work in the home and foreign missions. He referred to the many historical events associated with the past of Chattanooga and declared that it was especially fitting that the first great convention of Southern Baptist laymen should be held here.

Attorney William L. Frierson, in the absence of Mayor Thompson, delivered a speech of welcome on behalf of Chattanooga. Mr. Frierson said he was a Presbyterian, but could not help recognizing the fact that the Baptist church stood as a mighty agent for good. He believed it was doing more at the present time for the universal movement for non-sectarian religion, or rather for the

purging of the strictness of sectarianism, than any other denomination. Mr. Frierson alluded to the fact that other great conventions of Southern Baptists had been held in this city, and said that he could see visible results of their influence on the general character of citizens of Chattanooga each time a convention was held.

Dr. J. C. Massee, in his address on behalf of local Baptists, began by saying: "I am a ministerial bigamist, for I have a church in Chattanooga and another one in Ohio." Dr. Massee said that he expected the first Baptist laymen's convention in the South to realize two assets of divine heritage—enlarged vision and quickened service for the laymen of our denomination.

Response to the addresses of welcome was made by A. Y. Ford, of Louisville, Ky., in which he laid particular stress upon the importance of men enlisting in this laymen's missionary movement. He said the mission work is a man's job. The old story about the women's sewing societies making aprons for the heathen is out of date. If civilization ever meant anything to the countries of the far East it would be accompanied by the spreading of Christianity, for without Christianity the Eastern nations would be a menace to the entire world.

A gavel was presented by W. E. Hardison, of Lookout Mountain, for the use of the convention's presiding officer during the convention. Chairman Levering declared that it should be kept as the official gavel of the convention of Baptist laymen as they met from year to year. The gavel is a handsome piece of wood carving by a local artist in that line. On one side is carved an open Bible; on the other the words "Presented to the Baptist Laymen's Convention, held in Chattanooga the week of February 4, 1913, by W. E. Hardison, of the Lookout Mountain War Museum."

Dr. J. T. Henderson, of Bristol, spoke on "Why We are Here." He explained that the convention was called to discuss and formulate a modus operandi that will appeal to and enlist the service of all in the home and foreign mission movement. They came, he said, primarily to hear of, and listen to, reports of what the great number of Baptist laymen in the Southern States are doing, and not to seek immediate access to the treasures of the rich, nor collect large amounts of money from anyone, but would accept nothing in the way of finances except that which was given willingly, or, as Dr. Henderson said, as described by the old German, "I like to give willingly, for when I give willingly, it enjoys me, and then I give again." The convention was described as a gathering of Baptists to exchange information and reports of work in home and foreign fields, to review the work of the past and plan that of the future.

Dr. W. J. Willingham, who was appointed to speak on "The Dynamic of Missions," was detained at home on account of sick-

ness. Dr. George W. Truett, of Texas, was requested to take his place. He told the convention what would constitute the mighty force in mission work. If we are constantly to increase in the knowledge of God we must (1) know the will of God. Find out His will—search for it as the miner searches for the gold. (2) We are to make much of stillness. Be alone with God. Pray in secret. "Enter thy closet." It was when Moses was with God alone that he was brought before the burning bush. There God revealed Himself to him. (3) We are to watch with uncompromising vigilance the sins that come to us. Go! can't afford to answer the prayers of some Christians—they are in collusion with sin. (4) We are to be busy for God. What is the explanation of a thousand doubts? Idleness is sin. The idler in the Kingdom of God is the greatest problem in the Kingdom of God. The idleness of the rich is worse than the idleness of the poor. (5) If we are to make God real we must pay the price. Everything we do and carry to success costs something. Big men must serve God in a big way. If God be your partner, make your plans large.

What was regarded as the most forcible address of the morning session was delivered by Dr. E. M. Poteat, president of Furman University, Greenville, S. C. His subject was, "The Moral Mission of America."

Dr. Poteat discussed the important work of Jews in religious history, saying they had divine revelations. Greeks, the literature, and Romans the roads. The Greeks expressed what the Jews were told, and the Romans gave it to the world. He said the best part of the Jews' work for religion ended when they denied Christ. Dr. Poteat reminded his audience that America was discovered in 1492, but was not settled for about two hundred years later. Had religion of the old world been spread over the country immediately after its discovery, the present conditions would probably have been entirely different. The speaker said it appeared to him that the delay in evangelizing America until after the awakening of the new religion growing out of the work of Martin Luther was an act of divine providence.

Several songs were interspersed between the different speeches. R. H. Coleman and his pianist, Robert Jolly, both of Dallas, are directing the musical programs.

At the evening session, Dr. T. B. Ray, educational secretary of the Foreign Mission Board, delivered a lecture entitled, "Our Foreign Mission Equipment." The lecture was illustrated with stereopticon views of churches and colleges maintained in foreign countries by the Baptist churches and showed their deficiency of equipment for carrying on a mission work equal to that of other denominations which are, in many instances, of less strength than the Baptists in America.

Dr. H. L. Winburn, of Arkansas, was the next speaker, whose subject was "The School on the Foreign Field."

He declared that there was never a nation existing with as completely an open door as China and that now was the time to enter with a strong force of missionaries not for

direct evangelistic work, but for educating the natives, since it has been demonstrated that the usefulness of the native worker is becoming more significant every day. He thought that it was neither wise, necessary nor economical or even possible with any amount of money, to send enough missionaries to the far east to accomplish the task.

The Judson centennial fund was discussed by several speakers, who urged the raising of \$1,250,000 for a great educational campaign to be waged among young men in Asia and South America. It was claimed that nine young men could be educated and started into missionary work in their home lands, where the same amount would not adequately finance the education in America.

Advocates of the Judson centennial fund declared it would be a splendid investment for the church, because it would release, by raising the entire amount, an amount from the annual budget of about \$50,000. Out of this annual saving it would be possible to send a considerable number of reinforcements to the native missionaries.

Dr. Winburn declared in summing up his appeal for the education of missionaries in their native lands that it only costs one-eighth as much to prepare a young Chinaman for the ministry as it would an American to work in China, and the native preacher could produce results ten times larger than that of a foreigner.

Three returned missionaries, Dr. R. T. Brycett and T. W. Ayres, of China, and S. L. Ginsburg, of Brazil, were given 7-12 minutes, giving their experiences.

Before the close of the night session delegates from the volunteer movements in our colleges came to the platform. Eighteen colleges were represented at the convention, and several of the representatives spoke. Among those heard were several young ladies who are going to China to spend their lives in teaching the Christian religion and aiding in promoting the higher civilization of natives of their own sex, who are said to be more backward now than the men.

Brother Jno. L. Johnson, Jr., of the Woman's College, at Hattiesburg, had charge of this part of the program. He did his part well. In the enrollment from Mississippi there are forty-five names. Listening to the earnest Spirit-filled speeches, one wishes every layman in Mississippi could be present.

Wednesday morning session proved to be a mountain peak occasion. Governor A. H. Longino, of Jackson, presided. The prayer service was conducted by H. Z. Duke, of Dallas, Texas, the "ten-cent store king," who has always pursued the plan of giving one-tenth of his income to the Lord's work. He gave last year an average of \$20 a day and he has decided to give all over a plain living derived from his twenty-one stores from now on.

The general topic was "Stewardship." Governor Longino spoke for five minutes on "Business in Religion." He had a practical illustration in the life of H. Z. Duke, who had put his religion in his business taking God in partnership.

Governor Joseph Brown, of Georgia, was not able to attend the convention. Dr. F. M. McConnell, of Texas, took his place on

the program and spoke on "Tithing." "Every objection to giving a tenth is an objection to God," he declared. He asserted that the Bible plainly commands the giving of one-tenth of one's income. He declared "God's Plan" to be the right plan and said that its adoption by the churches would rob the world of its greatest criticism of the Christian ministry. He said the Bible contains laws prescribing all human duties. (Ps. 19:7; Rom. 3:19; I John 3:4; Rom. 4:15). Where there is no law there is no duty required. The divine law for giving is the tenth. No one claims any other part is required. This law is fundamental and antedates the Mosaic code. Abraham tithed to Melchisedek. Gen. 14:20; Heb. 7:8. Jacob made a vow. Gen. 28:22. It is God's plan. Lev. 27:30-33. This law has never been annulled, but is binding now. Matt. 23:23; I Cor. 16:1-2; I Cor. 9:8-13-14. It could not be set aside by Christ's death. Objections to tithing are objections to God. In making these objections some will say, "I cannot tell how much I make." "It is impracticable." If God said do it, it is not impractical. If it were coming to you from the State or elsewhere, you would know how much it is. "Poor people, with large fam-

(Continued on Page 7)

### ORIGIN OF SPRINKLING AND POURING AS MODES OF BAPTISM.

R. S. Gavin.

#### VII—Immersion Never Without Its Witnesses.

There has never been a time since the days of John the Baptist when immersion, as the only correct form of baptism, was without its advocates.

At the first no other form was known. But when the pagan superstition of water-salvation found its way into the early church it brought with it the heathenish practices of sprinkling and pouring as substitutes for immersion, to be practiced in emergencies. Not, however, until the 13th century did these innovations supplant immersion as the ordinary mode of baptism, and themselves become the authoritative practice of the Catholic church.

Benedict says: "It is a singular fact and one which has made a deep impression on my mind while going over so many accounts as I have lately done of the severe treatment of the old non-conformists, that no complaints were made of the mode of baptism, when it is certain, from the testimony which I shall soon produce, that dipping was then the almost universal custom."

And I add that the testimony which he "soon produces" substantiates in every point the claim he makes.

Immersion was practiced, ordinarily, by all—sometimes single, sometimes trine—but baptism was ordinarily performed by dipping the entire body into the water. Infant baptism did not gain much headway until about the time of Cyprian. Hence, the first "non-conformists" did not have any disputes with the dominant party upon what later was denominated the "baptismal question."

There were dissenters before there was any baptismal controversy. Pagan superstitions and practices were early brought in to the Christian church.

And while the many endorsed, and began practicing them, some despised, and began rejecting them. By the close of the second century, as one of the results of the pagan doctrine of sacramental grace, large numbers were coming into the membership of the church, who, in the judgment of these "non-conformists," could not be regarded as having experienced the grace of regeneration. Veldner says: "This was true of the adults baptized on profession of faith, and the case became continually worse as the practice of infant baptism extended." Here we note the rise of the Montanists. Montanus, their leader, advocated a return to the principle of the New Testament—a spiritual church. He and all whom he opposed, however, were immersionists.

The Novatians broke away from Rome in 250. The Donatists began their operations in Carthage, Cyprian's home, a little after 300. Both the Novatians and the Donatists denied baptism to children, admitted only believers, who desired to be baptized, and insisted that none ought to be forced to any belief. Still there was no fight between either of these two parties and the Catholics on the mode of baptism.

These examples of ecclesiastical differences, manifesting themselves almost at the very beginning of the history of the church, are largely illustrative of all the others. Sometimes one point of difference was more prominent than the others; at other times, other differences came more to the front. These "non-conformists" were called by different names—sometimes after the name of their first leader, and sometimes after the place where they had their origin.

The name, however, is of little consequence except for purposes of history.

These "non-conformists" opposed infant baptism, believed in the baptism of believers only, and were always living exponents of the New Testament conception of a spiritual church. Benedict says of them: "The old heretics, as all parties were denominated, were bitterly and continually found fault with for almost everything else, but never, to my recollection, for their way of baptizing. The old monastic writers accused them of everything wrong in faith and practice, and the most brutal act of withholding baptism from infants, but nothing is said in all the narratives of any defect in their mode of administering the baptismal rite."

And when sprinkling and pouring began to gain ground in France, and from thence began to reach out into other countries, they met their foes—the immersionists—at every point, and everywhere. Many a time since they have been driven into the wilderness; they have been forced in multiplied thousands of instances, to perform their immersions in secret and in the dark. Still, immersion has never been without its witnesses. They are as numerous today as "the sands of the sea," and they are increasing by hundreds of thousands.

Huntsville, Ala.



# The Baptist Record

Capital Nat'l Bank Bldg.—Opposite Postoffice  
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI  
—by the—

Mississippi Baptist Publishing Company  
P. S. LIPSEY, Editor

Entered at the postoffice at Jackson, Miss.,  
as second-class matter.

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## EDITORIAL.

### Christ in the Heart

Why should Paul pray so earnestly that Christ should dwell in the hearts of other Gentile believers? Is not God everywhere? Is He in one place more than another? Can God be more present to one person than another, or present more at one time than another? We hardly need to ask these questions of a Christian. He may have many ways of expressing it, or he may be unable to express it in any way at all worthy of the truth; but in his experience he knows what it is to have God in Christ in his heart. He may speak of it as knowing God; he may remember times when God felt very near to him; he may talk of realizing the presence of God and of occasions when Christ seemed more real to him. These are experiences when he thinks of the Lord as very precious. This if anything is a religious experience, an experience of grace. The whole of religion, of the Christian religion, is the personal touch of the soul with God through Jesus Christ. "This is eternal life, to know Thee, the only true God and Jesus Christ whom Thou didst send." Every Christian knows what this experience is, for that is where his Christian life began; that was the beginning of salvation. There was his acquaintance with Jesus formed. He who caused the light to shine out of darkness in the original creation hath in this new creation, kindled in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

What Paul prays for is that Christ may dwell in our hearts; that the richness and sweetness and glory of this first experience may be perennial and perpetual, that it may not fade, that the presence of Christ may not be less real to us today than yesterday, that tomorrow may be no less bright than today.

## THE BAPTIST RECORD.

Thursday, February 13, 1913.

This is the will of God; this is His plan and purpose in the Gospel. There is no waste or loss or going backward in his grace toward us, and there need be none of these in our experience.

Three things, however, are necessary according to the teaching of this Scripture in order that our inheritance of grace may be unfading and full of glory.

We must be willing to do like Paul—to pray for it. There is no way of living this kind of life—the Christian life—without living in the habit of prayer. He says, "For this cause I bow my knees unto the Father. He gets down on both knees. There isn't much real praying that doesn't sometimes get down on the knees. The habit of kneeling isn't enough, but it is necessary to get into the right attitude toward God, and this is done best on our knees. If Paul prayed so earnestly for others that Christ might dwell in their hearts, we need not expect to maintain the consciousness of His presence without paying the price of a life of prayer. We cannot afford to fail here. Take the time at any cost, and you will have the reward in the indwelling of Christ.

The next necessary condition is faith—"that Christ may dwell in your hearts by faith." This is simply accepting as true the word of promise. Faith is realizing the truth. Christ is in the man who has trusted in Him. Faith brings this truth into active consciousness. The psychologists are making a distinction between the conscious mind and the sub-conscious mind. Faith brings the truth up from the sub-conscious into the active experience of the children of God. The other condition is the working energy of the Holy Spirit, "that ye may be strengthened with power through His Spirit in the inward man, that Christ may dwell in your hearts." The Holy Spirit comes to take up the work of Christ, to reveal Him, to make Him real to us, to interpret Him. He takes of the things of Christ and shows them unto us. Our life in Christ is dependent on the coming and working in us with power of the Holy Spirit. Then shall we be able to comprehend the height and depth and length and breadth, and shall know the love of God experimentally and be filled unto all His fullness.

### Exit Prep.

It is becoming more and more evident that college work and academy work cannot be done in the same institution. All the colleges and universities have felt the throes of this movement or tendency. Several years ago the University of Mississippi abolished the preparatory department, providing a temporary sub-freshman class to let this end of the work down with the least possible jar. The Agricultural & Mechanical College, of Mississippi, felt the force of this agitation. An effort was made in the last legislature to cut off the preparatory department, and everybody understands that it is bound to go. The same thing is true of our great State school for girls, the Industrial Institute and College at Columbus. It is the desire of all that this may be done with the least possible shock to the colleges, but it is sure to

come. It is as certain as that the chicken will come out of the shell or that the multiplying onions will separate. It is the universal law and process of development and differentiation.

It is due to the necessary differences in the work required of students in colleges and academies and to administration of the two kinds of schools. The same system of discipline and control is not possible in the case of boys and mature men. They do not require or permit of the same care and personal supervision. A young boy under ordinary conditions has no business in college, and many have found it the road to ruin. The same men cannot do their best work as teachers if they have to do both college and high school work. These things do not need to be argued.

Baptist institutions are not different in this respect from other schools. Things are coming to the birth with us and we had just as well get the wardrobe ready. There are going to be Baptist academies or high schools and there ought to be provision made for them in our educational program. Plans are already under discussion at Mississippi College for abolishing the preparatory department or separating it from the college work. It will not be done so as to injure the institution or prevent anybody's getting an education that wants it. It will take time to carry it out, and we can and must make all necessary re-adjustments and provide an opportunity for Christian education to those not old enough for college or not having had early advantages. The college will continue to educate its thousands and the academies their ten-thousands. The "prep" is the hope of the country, and he must be provided for.

### Our Young Preachers

It is only by the closest economy and the best business management that the board of ministerial education has been able to keep most of the young men studying to prepare for the ministry in Mississippi College this session. Brother W. A. Hancock has managed the boarding hall so well that the expense has been reduced to the minimum. One loyal friend at Laurel gives \$500 a year to ministerial education. Some others have helped in smaller amounts. But for these facts the board would have been greatly embarrassed. And now the hope of keeping these young men in college the remainder of the session is in the contributions that may be sent to Dr. J. W. Provine at Clinton, for this purpose. He is standing under heavy burdens. Let everybody help to bear them. The board is in debt and overdrawn at the bank. We cannot afford to let this part of our work suffer. Let everyone of us meet this obligation by immediate and liberal help. There are eighty-five ministerial students and would be more if we could promise them any help.

Evangelist A. A. Walker of Birmingham, recently assisted in a meeting in Euclid avenue church, St. Louis.

Thursday, February 13, 1913.

## Mississippi Woman's College

REPRESENTED AT LAYMEN'S CONVENTION.

We are just back from the Chattanooga convention which was attended by two of our student volunteers—Miss Sophia Sutton and Miss Annie Rush, and the writer. Others from Hattiesburg were Brothers Trotter, Solomon, McCullough, Hightower, and Smith. The meeting in which the student volunteers were presented to the convention was of great interest to our girls. Ten Baptist colleges—seven for men, and three for women—were represented by volunteers and each college was given a few minutes for its representative to tell of the interest in missions in the college and his own personal ambition. Our representative, Miss Sophia Smith, spoke last and told of our great volunteer band.

It was a great pleasure to meet again Prof. Edgar Godbold whose labors in Louisiana seem to agree with him. I wish he could come back to Mississippi. We are continually drained of our best men, and very few come to us from other states.

Brother J. E. Byrd is to be with us at the college for five days during the present week, giving us two hours each day and also teaching a class in the Sunday School normal course at the First church. We expect to deliver over one hundred diplomas in the Sunday School course at commencement.

Brother Galloway, pastor of the Court street Methodist church, is to conduct our chapel exercises one week in March and give us a series of short addresses. Other pastors in Hattiesburg are promised us to do likewise.

Brother McComb was at chapel with us Saturday to our great delight. Other visitors during the week were Rev. M. Jones of Shawnee, Oklahoma; Mrs. J. B. Hilton of Mendenhall; and the young men of the Mississippi College basketball team who were here to play the State Normal. They came out one night and took supper with us and the girls attended the two games, and did their very best to pull out a victory.

While away in Chattanooga, several new students registered, among them being Miss Myrtle Bass, of Laurel; Misses Addie and Katie Pickering, of Collins; and Miss Rosella Daniel, of Hattiesburg.

J. L. Johnson, Jr.

There was no delay in the proceedings at Gulfport recently when a negro was arrested on the charge of murder, indicted by the grand jury, tried and sentenced by Judge Barrett all in the space of seven hours. He was sentenced to be hung at the expiration of thirty days.

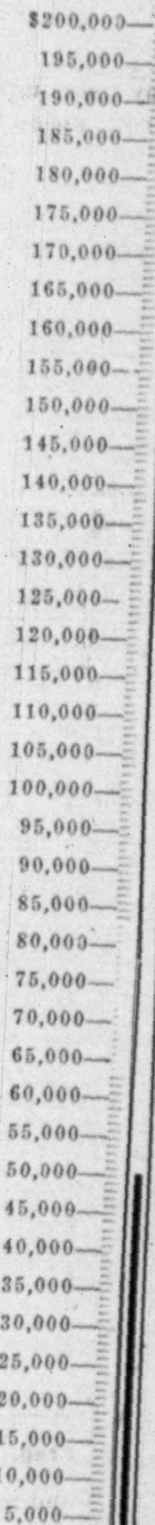
We were sorry to learn that Dr. J. T. Henderson was suddenly taken ill at the convention in Chattanooga and hope he will be soon able to resume his work. The labor and responsibility has been too heavy for him.

## THE BAPTIST RECORD.

# Mississippi College

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment now stands at \$51,347.50.

The organized Baptist work in and about Pittsburg, Pa., will reach its hundredth anniversary this month and will be fittingly commemorated on the thirtieth and thirty-first.

Brother William R. Spencer, of Pontotoc, also wants the articles by Brother Gavin put in tract form. He suggests, too, that the W. C. T. U. have Governor Brewer sign a pledge not to appoint a man as judge or to any office who drinks intoxicating liquors.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. J. McComb.

Bogue Chitto gave \$770 to the endowment with more to follow. Brother Dan Bolian led off with \$250 and others responded nobly. Some were away and others promised help later.

Norfield went down for \$252.25, and possibly more to follow.

Mt. Pleasant Sunday School gave \$50.00. Brother Isaac Brown, Johnson Station, gave \$50, and Brother E. A. Bates, of Robinson, gave \$100. Brother R. C. Bradley, of Green's Creek church, gave \$125.

Brother J. J. Mayfield is representing the college in the Lincoln County association educational campaign. He preached at Norfield and presented his work and took the collection there, and at Mt. Pleasant. If any of the brethren would like to have him come and speak to them about the college work, they can address him at Cedars, R. F. D. No. 2.

We are rejoicing in the kindly co-operation of the brotherhood.

Baptist loyalty is shown by the splendid sacrifices made, wherever the endowment is presented. I believe He will reward and bless His children for standing by this noble school which has done so much in preparing the workers for His Kingdom.

The thermometer now stands at \$51,347.50 and rising daily. How much will you help it rise? Let prayer be made for all the workers.

Other books that are certain to be popular among Southern Baptists, especially are a volume of sermons by Dr. B. H. Carroll and a volume of addresses by the same author on Baptists and their doctrines. He is one of the greatest preachers in the world and what he writes is the result of mature and thorough study and sure to be read with great interest and profit.

The New York Christian Advocate, a leading Methodist paper, has this to say about what has come to be called the Baptist Bible: "It is a careful and conscientious revision. The changes introduced are such as to commend them to all sincere lovers of the Word of God in its purity. . . . We are sorry to see in some quarters an undue jealousy of what is thought to be a denominational bias in this enterprise, suffered to effect the sentiment and language of the Christian community in their judgment of this enterprise. . . . It is our settled conviction that there was never undertaken in any age a version in any language that has so many marks of care and accuracy, whether in the text selected or in the renderings themselves, or that, on the whole, betrays so few traces of traditionary or ecclesiastical errors as this." There has been such a demand for this Bible that another edition has become necessary.



## CONTRIBUTED ARTICLES

## THE BAPTIST TRANSLATION.

Some years ago Dr. Hodge published a tract on "The Bible Translation of the Bible," in which he severely condemns our course, and undertakes to show why we should not translate the Greek word "Baptizo."

He presents the following passages which he claims do not properly translate to dip or immerse.

Mark 7:3. For the Pharisees and all the Jews, except they wash (nipsontia) their hands off, not, holding the tradition of the elders. And when they come from the market, they wash (baptizontai) they eat not." Dr. Adam Clark, the great Methodist Commentator, says: "Except they wash or dip, for the word may mean either." Where there would be the difficulty in translating baptizontai, "immerse themselves?"

But the three oldest Bibles in the world are "The Alexandrian," MS. "The Vatican," MS. and "Sinaitic," MS. Cannon Spence tells me that in the Vatican and Sinaitic the word used is not baptizontai but baptisontai. This is the word used in Westcott & Hort's New Testament in Greek. So you see that Dr. Hodge found the wrong word. The word "baptizo" does not occur in either of these verses.

His next passage is found in Luke 11:38. "And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner." Dr. Spence says on this verse, "An elaborate system of utter meaningless ablutions . . . had been instituted by the rabbinical schools." Dr. Clark refers you to his comment on Mark 7:2-4, where he says, "Wash or dip." Where, then, is the difficulty of translating this verse? And when the Pharisee saw it he marvelled that he did not first immerse himself.

He next refers us to Matt. 3:11, "I indeed baptize you with water," and Acts 1:5, "For John thus baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Dr. Hodge meets with two serious difficulties here. One is the preposition "with," and the other is found in the 17th and 18th verses where the Holy Ghost is said to be poured out. But our American Standard Edition of the New Testament was made by ten Pede-Baptists, and they give us, "I indeed baptize you in water." I am indeed baptized in water but ye shall be baptized in the Holy Spirit not many days hence." Here is an account of this baptism in the Holy Spirit, Acts 2:2-4: "And suddenly there came a sound from heaven, and a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues, as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Dr. Hodge admits that the phrase "baptize with (or in) the Holy Ghost" is figurative.

The Holy Ghost is not a liquid. The pouring out of the Spirit has no reference to the manner of His coming, but to the power. "Ye shall receive power after that the Holy Ghost has come upon you." We speak of the summer sun at noonday pouring his rays down upon the earth, but every one knows that we have reference to the force or power of his heat. The meaning of this baptism in the Holy Spirit is very clear to an unprejudiced mind. He was to overwhelm them, fill them, take possession of them, and the very word which has the figurative meaning of overwhelm was used and we see no difficulty whatever in translating these verses, "I indeed immerse you in water. John indeed immersed you in water, but ye shall be immersed in the Holy Spirit not many days hence."

He next says: "Our intelligent and conscientious Baptist translators must find serious embarrassment with Romans 6:4, 'We are buried with him by baptism into death.' Where is the difficulty? Why should Baptists find serious embarrassment in translating this passage? The most able commentators admit that this passage refers to the primitive mode of baptizing by immersion, the whole body being put under the water, representing a burial and raised up out of the water representing a resurrection. Dr. Sanday, D. D., LL. D., the learned Episcopalian, says of this passage, 'It expresses symbolically a series of acts corresponding to the redeeming acts of Christ. Immersion—death. Submersion—burial (the ratification of death). Emergence—resurrection.'

Now would it not be awful to translate "baptismatos" in this connection according to Baptist principles? i. e., "To ascertain the meaning of the original text and to express that meaning as exactly as the nature of the language into which the Bible is to be translated, will admit, and to transfer no words which are capable of being translated." Why can we not translate this verse? "We were buried therefore with Him through the immersion into death."

His next passage is Acts 8:36: "And as they went along the way, they came to a certain water. And the eunuch said, Behold here is water; what forbids my being immersed? And they both went down into the water, both Philip and the eunuch; and he immersed him." Dr. Hodge thinks that the Baptists would find in this passage an insurmountable difficulty. Well, what is it? He says that the eunuch was reading Isaiah 53:7, and that in order to explain the passage that Philip would have to go back to Isaiah 52:13-15. "Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high. As many were astounded at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations." He represents the Ethiopian as saying to Philip, 'Please

explain this sprinkling many nations.' But the Ethiopian was doubtless reading out of the Septuagint, which was the common version at that time, and the Septuagint reads, "So shall many nations marvel at him," instead of "so shall he sprinkle many nations." The word "sprinkle" does not occur in this connection in the version used by the Ethiopian eunuch and Philip. The version used by the Jews of this day does not use the word "sprinkle" but the word "scatter." The very connection in which this word is used clearly shows that it means to surprise and astonish, or startle. Dr. Clark says: "The Septuagint seems to give the best sense of any to this passage. So the insurmountable difficulty disappears."

Well, here is another stunner: I Cor. 10:2, "And were all baptized unto Moses in the cloud and in the sea." Dr. Hodge translates this passage to show how ridiculous it would read. "And were all immersed unto Moses in the cloud and in the sea." He then adds: "We feel strongly tempted to rally our brethren upon their supposed observance of an ordinance of Christianity thousands of years before Christianity was instituted, and of their supposed administration of that ordinance to two or three million of people in the mass with their cattle, too, and all the appendages in a cloud, instead of proper water, while all stood on dry ground." Now, isn't that rich? The beloved brother thinks that if we were to translate this passage correctly it would make it mean the Christian ordinance as though every immersion must necessarily mean the Christian ordinance. No Baptist ever believed that the Christian ordinance is here referred to, but we all believe that the Israelites were all immersed in the cloud and in the sea. This is what the Holy Spirit said took place, and we have no reason to doubt it. "The children of Israel went into the sea upon dry ground; and the waters were a wall unto them on their right hand, and on their left." Ex. 14:22. David says of this event, "He spread a cloud for covering and fire to give light by night." Ps. 105:39. Put these together and see if the Israelites were not immersed. With the clouds spread over them, and the wall of water on either side, they were completely immersed. But Dr. Hodge will admit that the word "baptizo" means to immerse, but he claims that it means also to pour or sprinkle. Well, let's us try these words as a suitable translation of baptize. "And were all sprinkled unto Moses in the cloud and in the sea?" How do you like that? "And were all poured unto Moses in the cloud and in the sea?" I wonder if Dr. Hodge actually thinks that these Israelites were poured unto Moses, either in the cloud, or in the sea, or anywhere else. But let us substitute all three of these meanings. "And were all immersed, sprinkled, poured unto Moses in the cloud and in the sea." You can easily see that the only translation that will here make sense is the Baptist translation.

One other passage is given by Dr. Hodge. It is found in Ezek. 26:25, "Then will I sprinkle clean water upon you and ye shall

be clean." Why anyone should ever quote this to prove that sprinkling is baptism has always been a mystery to me. Our beloved brother does here just what he accuses the Baptists of doing—finding baptism in the Old Testament hundreds of years before the ordinance was instituted.

There is not the remotest reference here to baptism. Dr. Clark says, "Then at the time of this great restoration will I sprinkle clean water upon you, the truly cleansing water, the influence of the Holy Spirit typified by water, whose property is to cleanse within, purify, refresh, render healthy and fruitful. Dr. Clark, though a great advocate of sprinkling, did not even try to find it in this passage. But notice the word "baptizo" does not occur in this passage. What on earth could this passage have to do with the translation of this word? Let this verse be correctly translated as it is, and then translate every other passage in the same way. All that we want to know is the mind of the Spirit. And these are the passages relied on to prove that the common people should not have a complete translation of the Bible. The arguments are prompted by the same spirit which burned Tyndale's translation, and afterwards burned Tyndale himself. The greatest difficulty in the way of translating the word "baptizo" according to its well defined meaning is that it would be death to certain forms of ecclesiasticism. What right have Protestants to complain of Catholics for withholding the Word of God from the common people, when they retain Greek words in the Bible which could and ought to be translated?

There were ten Pede-Baptist scholars and only one Baptist on the American committee which got out the American Standard edition of the Revised Version, and yet we are told that it is a Baptist translation, because it says, "I indeed baptize you in water." \* \* \* He shall baptize you in the Holy Spirit and in fire." Permit me to add that anyone who will attempt to translate the word "baptizo" by either sprinkle or pour, or by both, will find that it will make nonsense of many of the passages in the New Testament. Immersion will make sense in every instance.

Why not give the English readers a full and complete translation of every Hebrew and Greek word in the Bible, so that they may know the whole truth, and obey the same? As a rule, they want to know the mind of the Spirit, and it is the duty of the scholars to make a full and complete translation of every word in the Bible, and leave the result with God and the people.

Fraternally,

A. J. Preston.

## BAPTIST LAYMEN'S CONVENTION.

(Continued from Page 3)

ilies, cannot live and give the tenth." But God said do it. "It is too much." But God said do it.

The benefits of tithing are: It relieves preachers from the charge of seeking the people's money instead of them. It gives deacons their Scriptural position, that is, dis-

tributors instead of collectors. It trains every man to know the condition of his business. It prevents sinful spending of money. It puts real business principles into religion. Unpaid pastors get their salaries. It gives a basis for all collections. It would produce cheerful givers.

If tithing were universally preached in Texas we would receive each year for church building and loan fund \$1,000,000, Judson fund, \$1,255,000, church houses, \$255,000, Baptist papers, \$100,000; Baptist Orphanage, \$100,000; colportage, \$100,000. Total, \$18,861,000. So one can readily see what it would mean to us to adopt the tithing system.

Rev. J. H. Snow, of Dallas, Texas, was the next speaker. He told of the great efforts of the Haskell Avenue Baptist church, of Dallas, from its organization as a new church in 1908. While the church at first had no wealth, he declared, it had access to Christ and the open Bible. "Get on the mission board wagon and ride, or get in the harness and pull!" This was the first question that faced the church. The membership decided to get in the harness and soon raised \$161 for State missions, to help others was the idea.

Dr. Snow then told how the congregation proceeded to act in accordance with what they believed to be New Testament plans for a church. The church adopted the plan of tithing and it proved a blessing. One-twentieth of the entire fund raised by the church is set apart as an emergency fund, to be given to the poor and distressed and to be used in burying the destitute dead.

The church barred pay lectures, suppers, bazaars and other such means of raising money. Beginning with about sixty members, the church has raised in four years over \$38,000, and out of this amount they gave to the Texas convention fund \$11,304.95 in four years. If all of the 2,500,000 Baptists of the South were giving at this rate, they would contribute \$161,000,000 annually and out of this \$50,000,000 would go to benevolences.

"The wealth of the Baptists of the South," said he, "is increasing at the rate of \$1,000,000 a day. It is not money we need, but method."

The meeting was thrown open for a few minutes and there were several delegates to speak, the first being William D. Upshaw, the "Georgia cyclone," who advocated and endorsed tithing, taking H. Z. Duke as an example. If that part of the Bible relating to tithing is not true then the passages that are so much stressed are not true. He then told of his own experience in giving the tenth of his income.

"When I came out of the war," said Lieut. Governor T. H. Ellett, of Virginia, a veteran of the cross and the Confederacy, "I determined that I should give one-tenth to the Lord, and, praise the Lord, I've done it ever since!"

Upon request, all ministers and laymen giving a tenth were asked to stand. There were many in each class, while a number signified their intention to give a tenth from now on.

One speaker said that when he was mar-

ried he could not read and write. He said his wife taught him to read the Bible, and then he took the Bible and taught her to be a Baptist.

A decided feature of the morning was the address on "Stewardship," by Dr. J. Campbell White, of New York, general secretary of the Loymen's Missionary movement.

He asked the Baptists what they thought of their annual gift of only \$580,000 from their 2,500,000 constituents in the South.

"Brethren, if you will put system into your great church, there is nothing you cannot do!" exclaimed the speaker.

He told of George Watts, of Durham, N. C., who is supporting thirteen missionaries in Korea, who reach a territory with a population of 250,000. He declared the maintenance of missionaries to be a bigger thing than putting up monuments. It is a business, he said, in which business men have the chance of going into partnership with Christ to bring mankind back into fellowship with God. The time has come, he asserted, when men in every walk of life would realize that Christ invites them into partnership with Him.

The evening session was presided over by President Levering. Governor Jennings, of Louisiana, was to have been present and preside, but could not attend the meeting. The devotional services were conducted by A. W. Van Hoose, president of Shorter College, Rome, Ga., who spoke on "Work in the Home Land."

The auditorium was well crowded at an early hour as it had been announced that Dr. J. B. Gambrell of Texas would speak. His subject was "The Religious Press." He began by saying that we should notice he was to speak on the "religious" press.

Dr. Gambrell said that not every paper published under the auspices of the churches in the South whose names bore a prefix or suffix—Baptist, Presbyterian or Methodist—were to be regarded as representatives of what he defined as the strictly religious press. Then there are other papers which are "religious only in spots."

He said he would only discuss the ideal religious paper, which he defined as faithfully representing the doctrines of the New Testament. Dr. Gambrell said he considered a man as being religious when he wants something so earnestly that he prays for it and a religious press should demonstrate its Christianity by fighting for a constant extension of evangelistic work at home and abroad. The press should encourage a spirit of system and benevolence in the matter of promoting the evangelistic movement, but, by all means, not too much system for the benevolence. Dr. Gambrell thinks that if one live militant and aggressive Baptist periodical could be placed in every Baptist home in the South it would be the agent for revolutionizing the whole country.

"The custom several years ago was for a missionary sermon to be preached once each year and that was all the church recommended. That sermon was preached, and it was a voluminous and thunderous one. It was an earthquake at the time and the people shelled out their mission contributions for the whole year at that one time. But



that was right. You see it was like doing without salt for a whole year, then making one powerful big biscuit and putting in a peck of salt to do us for the twelve months we had got without it.

"Such a method of collecting mission funds was like starving a cow for a month and then feeding her a ton of hay and a hoghead of bran and expecting to get a barrel of milk."

Editors not aglow with the mission spirit it should get out of their offices, have someone to run their papers until they could get out into the country and hold a protracted meeting.

"Newspapers and the church publications are the greatest educational agencies after the colleges, schools and seminaries. They ought to be extended to meet everyone in the country."

Dr. H. Laflamme, a Canadian by birth, but a missionary in India for many years, made an address on "Missions, the Moral Equivalent of War." He recounted the elements in the character of war which are essential to a successful mission campaign. Great leaders in the evangelical movements should have all the qualities of the heroic soldier. Without wars for daring men to satisfy their zeal for doing things regarded impossible, there should be a substitute, mission work. For example, for such men as those adventuring in the polar regions of the north and south, and financiers have as glorious an opportunity to finance great missions as they had many years ago financing great American wars.

Dr. Laflamme related many stories of daring, but disastrous expeditions into Tibet. He thought that Tibet might be an excellent goal for the young men of today who are longing for impossible things to do.

Prof. Godbold, of Alexandria, La., who so recently left Mississippi, spoke on "The Pulpit," one of the great agencies God is using to bring in the Kingdom. Every Mississippi man was interested in the splendid way he presented the subject assigned him. One hour was given to hearing the laymen express themselves on stewardship. The "associational campaign" was freely discussed. It seemed to be the general opinion that this phase of the work should be pressed. From Griffin, Ga., Flint River Association came the largest representation from any one town and association. There were present 25 from this locality. J. P. Nichols, president of the Griffin Banking Co., Griffin, Ga., was their leader. They have proven that the canvassing of every church in the association is practical and not only so, but exceedingly helpful.

Miss Hunter, of Johnson City, Tenn., sang most beautifully "A Little Bit of Love."

Dr. D. Powell of Kentucky, spoke on "Home Missions." Everybody who has heard Dr. Powell, knows how he moves audiences. He was at his best. His subject was a great one, and the great convention was in hearty sympathy with him. He said there are 3,500 organized churches in the South without their own buildings. Dr. Powell said that he had spent the most of his life building churches and managing the settlement of debts on old ones. He told

in an interesting way about his conversion to the Baptist doctrine. He lived in Murfreesboro when a boy. The old Baptist church building was given by the church to the negroes after the war and a new building erected on one of the principal streets of the town. Because of its location the Baptist church began to flourish there and Dr. Powell joined it. His relatives were all Presbyterians and worshipped in a splendid building near the new Baptist church, but Dr. Powell said he didn't mind being the first one of his family to become a Baptist; he did not think the difference mattered, for as he expressed it, "Presbyterians are nothing on earth but dry Baptists." "Like a chicken that always hangs around the coop where it is hatched, I have always hung around a Baptist church." Dr. Powell wanted to take a collection for something. He is never more at home than when taking a collection.

At this juncture it was announced that Secretary J. T. Henderson, overcome by continuous work, fell in his hotel on the floor, completely exhausted. Dr. G. C. Savage, of Nashville, Tenn., administered to him. The convention stood and was led in prayer by Dr. J. B. Gambrell for the immediate recovery of Dr. Henderson.

C. A. Smith, lieutenant-governor of South Carolina presided over the afternoon session. The general subject of discussion was "Missionary Education." The prayer service was conducted by H. F. Latimer, district passenger agent of the A. G. S. R. R., Birmingham, Ala.

Hon. C. A. Smith said that the success of the evangelistic movement by Baptists did not depend upon either the laymen or the preachers, but on their co-operation—they should work side by side. He also impressed his audience with the urgent need that statesmen, guiding the governments where the mission work is needed, should be people of a high standard of Christianity.

The Thursday morning session of the convention was full of interest and enthusiasm. The program embraced some strong subjects for discussion.

President S. P. Brooks, of Baylor University, being absent, Dr. W. W. Landrum, of Louisville, Ky., took his place. He spoke on "The Christian School" and stated that it was while he was at Mercer University that he felt the call to preach the Gospel. He said it was not through the influence of professors that men are called to preach, but through contact with consecrated Christian converts in the student body.

State Mission Secretary J. W. Gillon, of Nashville, delivered a masterful address on "The Place of State Missions in the Missionary Program." He began by defining missions, declaring that State Missions constitute the mother of other missions and form the mission "tree" and the spring from which pours the life-giving water. He also told how State Missions develop men.

During the morning, Prof. R. E. Gaines, of Richmond College, delivered a discourse on "The Sunday School a Great Missionary Opportunity." Following this President E. Y. Mullins, of the Southern Baptist Theological Seminary, spoke on "The Seminary's

Contribution to Missions," after which President W. L. Poteat, of Wake Forest College, concluded the morning program with an address on "Putting the Kingdom First."

Fraternal greetings were extended by Bishop Hendershott of the M. E. church and Jno. R. Pipper, chairman of the Laymen's Movement of the M. E. Church, South. Dr. McConley, of Chattanooga, represented the Presbyterians; Rev. Ira M. Boswell, of Chattanooga, pastor of the First Disciples' church. Each of these gentlemen had pleasant words of greeting from the organizations they represent.

At the evening hour the congregation was somewhat thinned out so far as messengers were concerned, as many of them left on late trains, but the citizens of the city came in large numbers.

Dr. Geo. W. Truett, of Texas, was at his best and held the large audience closely till the last moment. His subject was "What Shall We Do About It?" He was very practical and gave much wholesome advice.

The convention was in every way a great success, and left everyone with a fixed determination to do more to advance the Kingdom interests than ever before.

The time and place of the 1914 convention was left with the executive committee. The only thing to mar the pleasure of the entire meeting was the breakdown of Secretary Henderson.

Pastor Bunyard, of Magnolia, says that Brother W. E. Tynes, who represents The Record, did good in Magnolia. "His lectures on the life of Christ are very helpful."

Sister H. K. Austin, of Edwards, writes that they made big sacrifices to repair their church, having lost some of their best members. "All things are possible to him that believeth."

Governor Longino returned from the convention electric with the life of that great body. Evidently it was a place charged with spiritual ozone. He has promised to give The Record readers some of his impressions of the meeting.

Dr. Theo. Whitfield, the pastor at McComb, sends the full amount to pay postage on the copies of The Baptist Record which go to our foreign missionaries from Mississippi. It was contributed by Brother J. D. Weathersby, a member of the McComb church. This interest shown in our representatives in other lands will be genuinely appreciated.

Pastor J. B. Quin writes from Prentiss and sends remittance for church subscription that every family may have The Record. He says: "Our work here is moving along nicely every way. We are now in the midst of our Foreign Mission campaign. We started the collection last Sunday. The day was bad but we had a splendid audience and made a fine start. Our Sunday School has reached the A-1 standard and have received the secretary's certificate. We are happy in the work."

## Terrible Suffering

**Eczema All Over Baby's Body.**  
"When my baby was four months old his face broke out with eczema, and at sixteen months of age, his face, hands and arms were in a dreadful state. The eczema spread all over his body. We had to put a mask or cloth over his face and tie up his hands. Finally we gave him Hood's Sarsaparilla and in a few months he was entirely cured. Today he is a healthy boy." Mrs. Inez Lewis, Baring, Maine. Hood's Sarsaparilla cures blood diseases and builds up the system. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

**We Will Pay You \$120.00**  
to distribute religious literature in your community. Sixty days work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. International Bible Press, 1017 Arch St. Philadelphia.

**POULTRY** Beautiful blue Andalusians, non-setters, great layers, immense eggs, first prizes everywhere, thousand dollars year small lot; inducement for women; circular free. O. P. WOOD, Emsworth, Pa. (near Pittsburg.)

## THE PERILS OF THE PIONEER MISSIONARY.

In thinking of the missionary most of us dwell upon the heroic self-denial he practices, and the bravery with which he faces the gravest dangers. Certainly to the missionary in Brazil is due a good share of such appreciation. He has been called upon to endure shameful indignities, painful personal dangers and ener-

vating perils of a hostile climate. Our own missionaries have been beaten, stoned, thrown into streams, arrested and haled before courts, shot at, and in many instances saved only by the most signal dispensations of Providence. Dr. Bagby, our first missionary, in spite of stoning and arrest when he was baptizing converts in Bahia, kept fearlessly on in his endeavors to lead the people to Christ. Dr. Z. C. Taylor traveled through the interior of Bahia state in perils of infuriated priests and in perils of blood-thirsty persecutors without fear or shrinking. In the spring of 1910 Solomon Ginsburg was set upon by a mob at Itabopond, which opened fire with such perilous directness that one bullet flattened upon the wall a few inches above his head, he also endured bitter persecutions when he attempted to open work at San Fidelia in 1894, being arrested and kept prisoner for ten days.

## The Perils of Today.

The days of the pioneer missionary, with their personal dangers have in a measure passed. The probability of personal perils is growing steadily less. The most trying thing to the missionary now is the ever present, chilling benumbing indifference of the people to the gospel. He must now fight for a hearing before a public which is too often willing to let him alone. In many places it does not care enough

for his message to persecute him for bringing it. It is ready to patronize him with an assumed air of liberty and resist the message which burns in his heart and upon his lips. He must fight for a hearing with this patronizing indifference. It is this that tries his spirit. It is this that bleeds his heart of its strength. It is this that calls out the heroic in him as never does the dart of the savage, the weapon of the fanatic, or the fury of the mob. The saints at home ought to support valiantly with their prayers our missionaries who at the front are engaged in a battle even unto death with indifferent souls unwilling to accept their message.—Brazilian Sketches.

## THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Rev. J. O. Hill, Sardis: "Have recently resigned the pastorate at Carlisle, Ark., to accept the pastorate of Sardis church. I am a native of this State and am quite happy to be here again. I am here to serve every interest you foster. If you need me I am subject to orders. We received a hearty welcome."

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# THE BAPTIST RECORD, Jackson, Miss.



## Woman's Missionary Union

MRS. J. BAILEY, Editor, Jackson, Miss.  
Direct all communications for this department to Mrs. T. J. Bailey.  
MRS. J. HARRINGTON, Corinth Sunbeam and Royal Ambassador Leader for Miss. Y. W. A. Leader  
MISS BRYON BAWKSTON, Winona College Correspondent  
MISS ARIAH JOHNSON, Hattiesburg

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### CORRESPONDING SECRETARY

MISS MARGARET LACKEY, Clinton  
All societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

"And the children of Israel arose and went up to the house of God and asked counsel of God."—Judges 20:18.

### NOTICE.

Societies will please send the "Central Committee Expense Fund" (ten cents per member per annum) to the office secretary, Mrs. Rhoda Enoch, Jackson, Mississippi. Please remit money order or by bank exchange. Do not send personal checks.

Central Committee would again like to call your attention to the fact that they are trying to collect the minutes of each association for the years 11-12. If you have not sent a copy please do so at once. The following associations have kindly responded: Oxford, Central, Lincoln, Tomball, Carey, Chickasaw, Copiah, Earl Leaf, Coldwater, Mississippi, Mer Creek, Zion Baptist, West Judson, Tiptah, Columbus, Yalobusha, Sunflower, Monroe, Gulf Coast, Wilkomingo, Rankin, Bogie, Chitto, Lauderdale, Mt. Pisgah.

### THE SOUTH LEADS THE NATION.

Has ever occurred to you in how many different fields of human activity the South has led the nation and the world? A Southern physician discovered Anaesthesia and gave the world painless surgery. A Southern surgeon revolutionized surgical procedure and won for himself the name of "The Father of Gynecology." A Southern man invented the harvesting machine. A Southern General and Statesman was the "Father of his Country," and still another the "Father of Democracy." Southern theologians, orators, jurists, statesmen, generals, scientists, authors, artists and inventors have time and again led the world to great achievements in their respective fields.

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### TO THE W. M. U's.

At the meeting of the Central Committee Monday, January 26, Mrs. Rhoda Enoch, the office secretary, was asked to receive the money sent by the W. M. U's towards the ex-

pense fund of the Central Committee. A notice to this effect will appear each week just below the names in the heading of our Woman's page, and all societies will act accordingly.

Many of the societies are falling into line in creating a Central Committee expense fund. The following societies have sent to me personally the following amounts since my last report: McHenry an express money order for one dollar and twenty-five cents; Shelby, a check on the Citizens' Bank for one dollar and thirty cents; and from the Anding W. M. U., a postoffice money order for sixty cents.

On all bank checks an exchange has to be paid in order to get them cashed, so it is desired that the societies that send their money by bank check will enclose ten cents to pay the exchange, otherwise, it has to be paid by the Central Committee which reduces the amount sent.

The Central Committee still needs a few more associational minutes for 1911-12, in order to complete its file for these two years. A notice of the ones needed will be given by Mrs. Enoch and it is earnestly desired that all who can supply the missing ones will do so. To all who have so promptly sent associational minutes and the prorata from the societies towards the Central Committee expense fund, we wish to express thanks and to pray that a great blessing may be yours this year.

Yours in the work,  
Mrs. W. A. McComb, Pres.  
Central Committee.

### A WORD OF THANKS.

Help me to return my heartfelt thanks to the Ladies' Aid of Silver Creek and Mendenhall for the delightful shower of beautiful and useful things given Little Charline La Verne on January 13, 1913; she was three days old. After the shower was over and the sun came out this dear old world looked so bright and green and fresh that baby and I thought it was a good place to live, surrounded by so many dear and thoughtful friends. How sweet to have friends. Oh, what would this life be without them?

Thanking you again from the very depth of my grateful heart, I remain yours in Christ to serve,  
Lovingly,  
Mrs. C. H. Mize.

### A CHILD'S HYMN.

"God make my life a little light,  
Without the world to glow;  
A little flame that burneth bright,  
Wherever I may go.

"God make my life a little flower,  
That giveth light to all,  
Content to bloom in native bower,  
Although the place be small.

"God make my life a little song,  
That comforteth the sad;  
That helpeth others to be strong,  
And makes the singer glad.

"God make my life a little staff,  
Whereon the weak may rest,  
That so what health and strength I have  
May serve my neighbors best.

"God make my life a little hymn,  
Of tenderness and praise,  
Of faith that never waxeth dim,  
In all His wondrous ways."

### A RISING SUNBEAM.

Gasparina Freyre, of Brazil, is a beautiful and very interesting little girl who lives in a large city just under the equator. She aspires to be an author, having begun to write stories when she was seven years of age. The following is her first, which is translated from the Portuguese:

"A very little girl became so important that her mother said to her father that he must bring a remedy for Maricota. He brought a little whip and said, 'Come here, a thing so pretty, a doll.' The little girl, who liked so much to play, was happy. Her mother took her, locked the door, and with the whip hid be-

hind her, lifted up that little dress and put the 'pop all over her.' She screamed, 'Papa, papa, papa!' Well, that little girl became a perfection. My ladies, you who have children, it is necessary to have continually a whip in the house, a remedy good especial. It can be bought in the store of leather. Be convinced, my ladies, that this remedy is delicious. Buy it in the leather store No. 20. Every family ought to keep a whip."

If one of our larger Sunbeams would like to write to Gasparina Freyre, her address could be procured from Miss Genevieve Voorhies, 1305 Louisiana St., Little Rock, Ark. A little girl who could write such a cute story ought to write a charming letter, do you not think so?

### OLD LADY'S SAGE ADVICE.

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main street, this city, says: "If you had seen me before I began to take Cardui you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable vegetable remedy, successfully used for over 50 years. You ought to try it.

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**Earn Your Plants for a Slight Service—Ask Us Now** Prices on Cabbage Plants—By 2000 Postage Paid 25 cents per 100 plants. By express, buyer paying express charges, which under special rate is very low, 50¢ for \$1.00; 1.00 for \$2.00; 1.50 for \$3.00; 2.00 for \$4.00; 2.50 for \$5.00; 3.00 for \$6.00; 3.50 for \$7.00; 4.00 for \$8.00; 4.50 for \$9.00; 5.00 for \$10.00; 5.50 for \$11.00; 6.00 for \$12.00; 6.50 for \$13.00; 7.00 for \$14.00; 7.50 for \$15.00; 8.00 for \$16.00; 8.50 for \$17.00; 9.00 for \$18.00; 9.50 for \$19.00; 10.00 for \$20.00.  
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### A HERO.

#### For Royal Ambassadors.

Allen Gardiner was born over a hundred years ago in England, he grew to be an active, merry sort of boy, with a brave spirit. One night his mother found him sleeping on the floor instead of in his bed. When she asked him why he did this, he said he meant to travel all over the world when he became a man and was preparing himself for hardship. When a young man he first went to a naval college, and then into the navy. After that he did become a great traveler. When he was twenty-six years of age he steadily set his face toward the service of God, and began to take a deep interest in the salvation of the heathen races.

At one time he went to South Africa with a party of missionaries, but all had to flee from the savages. He spent one year vainly trying to take the gospel into New Guinea. When one door closed he turned another way. At last he settled on South America, but the jealousy of the Roman Catholic priests drove him from place to place. Many were the Bibles and tracts he scattered in that dark land.

A lady of England gave him \$5,000 to start a mission in Terra del Fuego, but misfortunes and disasters followed rapidly, a terrible storm wrecked their ship off Garden Island. In April the dreadful winter began. They took refuge in the deep caves from the terrific winds. They were plundered by the natives, their food supplies failed, they starved on mussels, limpets and on occasional sea fowl, and yet they held out until September. Probably Captain Gardiner was the last to die. Do you think this is a sad ending of the life of a hero? On a rock near the place where he was found was written these words: "My soul, wait thou only upon God; for my expectation is from Him." Thus this hero saluted the great captain of his salvation and entered into his reward.

What his life failed to do his death accomplished, for the Allen Gardiner Missionary Society was formed in England and sent out through the missionary schooner the "Allen Gardiner" to the Falkland Islands, from which they carried on mission work for the natives of Terra del Fuego.

Rev. Allen W. Gardiner, Captain Gardiner's only son, joined in this mission work later on, and his grandson, William Gardiner, almost at his own expense, became a medical missionary to Chili.

The "Allen Gardiner" long sailed on missionary cruises. The brutal

Patagonians are evangelized, civilized, Christianized. The success of the Terra del Fuego mission is most wonderful. Shall not the life and death of Allen Gardiner rouse us to better, nobler work for his Master and ours?

### MISSISSIPPI STATE BOARD OF HEALTH—BUREAU OF VITAL STATISTICS.

The Mississippi State Board of Health in compiling the deaths for November find the number of deaths from homicide and burns to be unusually high. Homicide was responsible for 32 deaths; of this number 2 were whites and 30 negroes. This cause was responsible for 2 per cent of all the deaths. Of all preventable diseases it occupied seventh place. Among the whites it was twelfth in the list of preventable deaths, being responsible for only .3 per cent, while with the negroes it was in the fourth place, representing 3.1 per cent of their deaths for the month. Among the negroes homicide was responsible for more deaths than either typhoid fever or malaria, and more deaths than was caused by cancer, diphtheria and whooping cough combined. Thirty-three people were either burned to death or died as the result of burns received by their clothing catching fire, representing 2.1 per cent of all deaths. Whites, 7, or 1.1 per cent; negroes, 26, or 2.7 per cent; of this number, 25 were under ten years of age, 6 whites and 20 negroes.

John D. Rockefeller has offered \$100,000 to six missionary societies of the Northern Baptist Convention if they raise a certain amount by March 28, next. The organizations are the American Home Missionary society, the Foreign society, the Publication society, the Woman's Home Missionary society, and two women's foreign missionary organizations. Mr. Rockefeller will give his first \$50,000 on condition that these societies raise \$125,000 more than they did last year. This was \$1,588,000. He will hand over a second \$50,000 on condition that when the above obligation is met the societies will raise another \$125,000.

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This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to Dr. J. W. Blosser, 204 Walton St., ATLANTA, GA.



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## DEATHS

### MRS. DOVIE DUCKWORTH LOTT.

Whereas, God in His great wisdom has seen fit to call from our midst to her home in heaven our beloved sister, Mrs. Dovie Duckworth Lott, Saturday, January 18, 1913;

Therefore, be resolved, That in the death of Sister Lott the church and W. M. U. have lost a most faithful and consistent member, the community at large a noble and influential character, a husband a true and loving wife, and the children a kind and affectionate mother.

Resolved, That we extend our sympathy to the bereaved husband, the children and relatives, and point them to Him who alone can comfort the distressed.

May we and they emulate the virtues which made her life beautiful and inspiring.

Resolved, That a copy of these resolutions be printed in the Covington County News and The Baptist Record, a copy spread on the minutes of the W. M. U. and a copy sent to the bereft family.

Respectfully submitted,  
Mrs. G. S. Hemeter,  
Mrs. F. F. Robertson,  
Mrs. W. L. Cranford,  
Committee.

### MRS. R. N. PEARCE.

On Saturday night, December 21, 1912, our precious mother left us, and entered the rest which is promised to all of God's children.

She was sick only one week, and all that a kind physician and loving children could do could not stay God's hand. She fought a good fight and her work here was finished, and He took her to Himself where there is no more sickness, sorrow nor pain. If sorrow can be in heaven she would be sad to think that she had left papa here, who had been her constant companion for fifty-five years. They both asked the kind

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Father in heaven to take them at the same time, but He has spared papa to us a while longer, and we pray God to comfort him, as He alone can do.

Mother had been a consecrated member of the Baptist church sixty-one years, uniting with Concord church in 1851. She had lived here seventy-nine years, and oh what a mother she was! May God help us to smile through our tears and thank Him for having given us such a mother. She is not dead, as the sweet influence of the pure life she lived will make us all better. Help us, dear Father, to stay closer to Thee, and take us to her when we have finished the work Thou hast for us to do. M.

### A CHALLENGE TO OUR LOVE, LOYALTY AND LIBERALITY.

The needs of the Redeemer's cause in Mississippi, as fostered by Baptists, challenge the love, loyalty and liberality of each of us. Great duties are upon us. Great privileges confront us. Great opportunities pelt us, like snow flakes, in the face. To be specific, our orphanage is full and running over. No where in all the land can such good buildings, grounds, equipments and conveniences be found at so little cost as we have at Jackson. Yet the cry is, more room and more liberal and systematic support. The number of those within its walls are increasing all the time but not in proportion to those seeking admission. As long as there is an orphan knocking at our doors our love, loyalty and liberality are challenged. Our hospital work in Memphis appeals in thunder tones to our love and sympathy for suffering humanity. The institution is overflowing with patients. It is burdened with debt. Its opportunity to honor Christ by ministering to suffering humanity is without limit if only enough money could be poured into its treasury to pay the great debt, construct a nurse's building, and add at least one more wing as per the plans. This work puts on trial our love for Him Who said: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

Then there is our hospital in Jackson. The cause of Christ is suffering for the need of that building. Who can tell of the good that will come to the cause of our blessed Lord when that building is erected, its doors opened and its rooms filled with sick ones who seek health at the hands of those who minister in the name of the Great Physician? Oh, what glory will come to our Christ when His people consecrate their talents and lay their possessions on the altar of service to be used in (a) preaching the Gospel; (b) healing the sick; and (c), training the mind, under Christian influences, of those who come under their care. Our Savior gave Himself to this three-fold work. And we are not doing the work He committed to us until we do the same to the extent of our ability.

### Cancer—Free Treatise.

The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.

FOR BACKACHE, RHEUMATISM, KIDNEYS AND BLADDER

# FOLEY KIDNEY PILLS

Contain No Harmful or Habit Forming Drugs

The effort to add \$300,000 to the endowment fund of Mississippi College is a challenge to the self-sacrificing spirit of every one of God's children in the ranks of Mississippi Baptists. This is a great undertaking, but the greatness of the task is eclipsed by the opportunity it affords us to do good. If the college in the past has made such a glorious history in spite of her struggle with poverty, where is the prophet among us that can foresee her future greatness and usefulness if an additional \$300,000 is added to her endowment. The cause of Christian education, which is Christ's cause, needs this additional money. Our love for Christ and our Christian liberality is on trial now. God grant that being weighed in the balance our love, loyalty and liberality may not be found wanting. With reference to female education in Mississippi the Baptists are fortunate, in fact, we are to be congratulated. We have three good well-equipped female colleges, to say nothing of the co-educational college at Newton. The three are Blue

## SUNDAY SCHOOL LITERATURE

UNIFORM LESSONS		INTERNATIONAL GRADED LESSONS	
Superintendent's Quarterly	\$0 15	Exclusively Biblical Series	
The Convention Teacher	13	Price per Quarterly Part	
Bible Class Quarterly	4	Beginners Department, two	
Advanced Quarterly	2	grades, 1st and 2nd year—	
Intermediate Quarterly	2	Teacher's Book, either grade	\$0 25
Junior Quarterly	2	Pupil's Paper, either grade	7 1/2
Home Department Magazine	5	Pictures (for the Teacher)	65
(quarterly)		Primary Department, three	
Children's Quarterly	3	grades, 1st, 2nd and 3rd	
Lesson Leaf	1	year—	
Primary Leaf	1	Teacher's Book, either grade	25
Child's Gem	6	Pupil's Paper, either grade	7 1/2
Kind Words (weekly)	13	First Year Pictures (for the	
Youth's Kind Words (semi-	6	teacher)	65
monthly)		Second Year Pictures (per year	
Baptist Boys and Girls (large	8	by set)	1 50
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J. M. FROST, Corresponding Secretary NASHVILLE, TENN.  
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**J. W. Provine, Ph. D., LL. D., Pres.**  
CLINTON, Hinds County, MISSISSIPPI

Mountain, Hillman and our Woman's College. It is true that Blue Mountain, and Hillman are private institutions, but they are as truly denominational colleges as The Baptist Record is a denominational paper. The wives, sisters, daughters and even mothers of many of us were educated in these noble, Christian institutions and not a man of us is ashamed to own it, yea, we refer to the fact with pardonable pride. If the Baptist convention had founded and controlled these institutions I doubt very seriously whether we would have brought them to their present high standard of excellence, efficiency and usefulness. It seems that each generation of the Lowreys and Berrys are more efficient in their work for which they are pre-eminently endowed, and to which they have consecrated their lives. God seems to have brought them to the Kingdom just at this time to relieve us of the burden and responsibility of maintaining female colleges.

No one of the three named colleges is full of pupils and therefore we can concentrate our efforts on those causes that are suffering until all three begin to overflow.

The trustees of our Woman's College desire to bond the property for \$50,000 for the purpose of erecting an administration building. This speaks well for the enthusiasm of the trustees, but surely both they and the educational commission will see that it is exceedingly unwise and hurtful to place an interest-bearing debt upon the denomination to further the cause of Christian female education. When not a one of our three female colleges has reached its capacity. The recently built high schools all over the State has cut off the patronage of our denominational schools. The national enlargement of capacity that comes from liberal patronage will take care of the increase in attendance for quite a good while yet. It is to be hoped that the trustees of our Woman's College will get such a large vision of the things that challenge our love, loyalty and liberality that they will be content to wait until the needs of our orphanage, our hospitals and our Mississippi College are as amply provided for as the needs of Baptist female education is provided for at present. Again, I say that our love, loyalty and liberality are challenged. Selfishness must give place to the cause of Him "who loved us and gave Himself for us." Greed for gain must be sacrificed on the altar of Him "who was rich, yet for our sakes became poor." Our own interests must give place to the interests of Him "whose we are and whom we serve."

J. W. Lee.

Batesville, Miss.

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### HOW A BLIND MAN TOOK A COLLEGE COURSE.

How a blind man went through college is told about in a recent issue of Leslie's Weekly by John C. Fowler. He says: "The fellow whom I had expected to read to me was

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unable to fill the contract, which added one more perplexity to the situation, but in a day or two one of the other men in the house offered to do my reading for me in consideration of the \$100 which I felt able to pay for the year's work. The income, though not large, looked at that time like a good proposition to Ned Forbes, for that was the name of my reader.

"In the algebra classroom I found little difficulty in following the professor, for his explanations were very clear, and since I knew the problem in hand, I usually had a pretty clear idea of what he was putting on the board. When I rose to recite one could hear a pin drop in the room, so interested were all the class in me and my work.

"My German and my Latin Forbes was glad to give over to two other students (sophomores), who generously volunteered to read to me without pay and were better qualified to undertake the task than my roommate. I was able to obtain most of the text-books for the Latin in print, which I could read with my hands, which greatly lightened the labor in that course. In German none of the required text was available in tactile print, so I had to do all my work from hearing.

"In English my blindness gave me no special difficulty, except that reading aloud is necessarily slow, which compelled me to remember things from one reading only. This difficulty was increased as my work advanced, and I was obliged to omit several desirable courses because the amount of reading seemed too great.

"All written work I submitted in typewriting, having brought my machine with me from home. My examinations were sometimes written on the typewriter, sometimes taken orally, according to the wishes of the several professors. My examinations in mathematics were given to me orally, but I usually used the special slate to aid me in recording partial results in logarithms, etc.

"At Syracuse one year of laboratory science is required for graduation, and I applied for admission to the class in elementary chemistry. It

was with some misgivings that the professor admitted me, but through the helpfulness of my room-mate and the instructors, I got on very well with this elementary work. I worked with Ned Forbes, helping him to set up our apparatus and put it away again at the close of the experiment, handling, smelling or tasting all the materials used when practicable, and asking and answering all the questions I could think of. In this course I took oral examinations, meeting them satisfactorily. I also had a course in elementary astronomy."

### SHE WAS SMOTHERING.

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

### THE OLD FAMILY PEW.

One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education carefully instilled into the child's mind.

The strength of the church has been in the old-fashioned family pew with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women who have loved the church and maintained her worship and done her work in their several generations. For the sake of the church and especially for the sake of the children, let it be restored.—Southern Churchman.

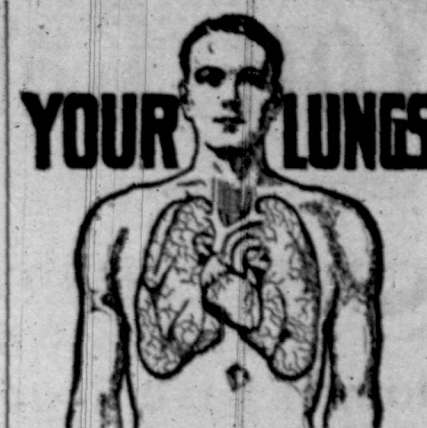
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